



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

would have befallen the accused had he been found guilty. Breach of trust is severely punished. Capital offenses are many. Fugitive slave laws are specific and severe. The laws are wholly of a secular character, the religious element being entirely lacking. They are arranged in groups, laws dealing with the same subject being brought together.

The discovery of this code is of the greatest importance, not only for the study of ancient Babylonian civilization and for a comparative study of the Babylonian and Hebrew systems of legislation, but also for the light it throws upon the larger problem of the ethical and spiritual development of the human race. The laws of Moses no longer stand alone. A translation of the inscription is given by Father Scheil in Vol. IV of the *Mémoires de la Délégation en Perse*, and by Hugo Winckler in *Der alte Orient*, 4, Jahrgang, Heft 4.

Did Jesus Regard the Kingdom as Solely Eschatological?

The last decade has been notable for numerous studies of Jesus' teaching concerning the kingdom of God, and especially for inquiry into the historical environment which conditioned his presentation of this subject. In the *Theologische Rundschau*, Hefts 10 and 11, 1902, Professor Bousset, of the University of Göttingen, reviews the results of this work. The current opinion, as established by the best scholarship, is that Jesus regarded the kingdom of God as both present and future; it is introduced by himself, it is to undergo a process of growth and development, and in the future it is to find a perfect consummation. But several able German scholars of the younger generation have abandoned this view for one which regards the kingdom as wholly eschatological. Bousset is one of these. He says: "Together with his contemporaries, Jesus expected the miraculous kingdom of God. He knew nothing of a transfiguration and transformation of the world through immanent forces. To him, as to his age, the world seemed only worthy to be destroyed. He taught his disciples to save themselves from this world unto the entirely new conditions that were soon to come." But Bousset also holds that Jesus' teaching concerning the kingdom survives the decay of the eschatological form in which it was presented, because he emphasized the universal dominion (*Herrschaft*) of God instead of the political kingdom (*Reich*) of Jewish expectation, and because his ethics were based, not on the attainment of an external kingdom as the supreme good, but on conformity to the will of God revealed within the individual soul.